3: Moninger E-5 (no date) 1921 AE5 Miao AE5

582 583 [591] The young people are married at seventeen or eighteen, and it seems to make no difference whether the young couple live with the groom's parents, the bride's parents, or set up housekeeping in their own home. The wedding is usually held at the groom's home, two or three young girls and a young man or two from his village going for the bride and escorting her back. The bride wears no distinctive dress except a peculiar headdress under her kerchief, and an embroidered girdle of undyed cloth. She also carries two small towels of this same material thrown over her shoulders, and one to cover her face. According to their custom, the bride and groom sit on the same bench and eat and drink together, and then declare their allegiance to the family by serving tea to the parents or in some other simple way.

771 [797] The Miao in their heathen state apparently worshipped any and all gods in an effort to appease them but with little definite idea or set ritual. Idols do not seem to be in evidence in their houses, and being a roving people, they have no temples. They have within the last few years become interested in the Gospel and whole villages have become Christian, much as has been the case in the mass movement, so-called, in India. They are a simple people, highly emotional and temperamentally religious, which is often true of hill peoples. Thus certain emotional phases of religion immediately become paramount in their eyes, and without careful teaching they are liable to be led astray on these points.

797 [2,2] The Miao have no written language of their own, but pick up Chinese character with amazing rapidity. The Christian villages each put up a chapel at their own expense, meet every morning for prayer before they go to their work, and every evening for a short service and an hour or so of study. When a Chinese evangelist or a missionary comes to the village, they study until midnight, when they are sent home in self-defence by the teachers—and at 2 a.m. they are up pounding rice, so that we wonder when they sleep. They are a wonderfully interesting people, these "Children of the Forest," as they style themselves, and it is a rare privilege to be among them and come to know them.

797 devotion to Christ fascinated me. I have listened to him preach the Gospel in brilliant Chinese and then go into our Stone-Gateway Chapel and in Miao sway an audience of a thousand tribesmen. He would discuss plans and schemes with Miao deacons, comfort and encourage mothers and then romp like a boy with Miao children who, when he said good-bye, would sit by the wayside and cry as though their little hearts would break. I longed to become like him. "Flowers of God's heart" he used to call the kiddies, and woe betide any one who caused one of these to stumble.

One of the greatest difficulties with which the White Teacher was confronted was that the Miao possessed no written characters. Pollard solved the problem by providing phonetic signs to represent Miao sounds and by adapting the system employed in shorthand of vocalising consonants. This system of writing came to be known as "The Pollard Script", and since it was quickly and easily learned by the Miao, they became proud of having their language in a written form which they could call their own. Pollard used the script for the translation of passages of scripture, hymns and simple Christian doctrines, and afterwards primers were prepared. Later the Gospel of St. Mark and other Gospels were translated and put into circulation and no one will ever be able to calculate the enormous influence which the light-giving Word has exerted on the Miao. Before the Pollard script, books and a library were unknown. The great majority of these tribesmen had never handled even a sheet of

797 •212 539

5: Hudspeth M-5 (no date) 1937 AE5 Miao AE5

writing paper or a pen. They had heard that once upon a time there were books; a tribal legend described how long, long ago the Miao lived on the north side of the Yangtze River, but the conquering Chinese came and drove them from their land and homes. Coming to the river and possessing no boats they debated what should be done with the books and in the end they strapped them to their shoulders and swam across, but the water ran so swiftly and the river was so wide, that the books were washed away and fishes swallowed them. This was the story. When the British and Foreign Bible Society sent the first Gospels and these were distributed the legend grew—the-once-upon-a-time lost books had been found, found in the white man's country, and they told the incomparable story that Jesus loved the Miao. Only the imagination can conceive what this meant to those hillmen; some of whom travelled for days to view the books. The establishment of schools brought light and understanding to the minds of both boys and girls; fathers would undertake all the work in their fields so that a son might be free to study; and mothers carrying supplies to their boys at school would trudge weary miles over hills and mountains.

On September 15th, 1915, Samuel Pollard, the greatest missionary who ever worked in South-West China, passed into eternal rest. For eleven years he had lived day and night for his Miao who, when he died, said to his lifelong chum, Frank Dymond: "He is ours, let us bury him; we will

791 Miao-I center has one or two Kwei-shih, who learned their trade since childhood. Among the Chung-chia people the magic charms used for such [212] spiritual purposes are marked with Chinese characters as phonetic symbols and written down as a scripture to be transmitted from master to disciple. The Kwei-shih, who are farmers by trade, take up mediumship as a side line to supplement their income from remunerations gained [753] from its practice. In case of sickness the 791 Miao-I believe the evil spirits are causing 462 trouble, and it is the duty of the Mi-la to chase them away in order to cure the sick person. Often she is invited to the house to do her work. Sometimes in public gatherings the Mi-la is surrounded by people inquiring from her as to the best method of driving away spirits. Evidently the Mi-la is less able than the Kwei-shih, for in case of very serious illness or in the performance of funeral rites the man medium is always preferred.

(2) Spirits of ailment. The Miao-I's belief in spirits is so strong that in case of ailment they neither think of a doctor nor of medicine, but of the Mi-la alone. She is generally an old woman, and on arriving at the house she is immediately possessed by the divinity she has invoked. The latter would reveal to her the identity of the evil spirit and devise /90/ the means to be extricated from it. There are many kinds of evil spirits, and the measures to ward them off also vary.

As a result of our investigation, we are able to list the names of the spirits and their antidotes:

776 1. The Family Spirit. The disembodied 755 spirit of a departed person of the same tribe, when met on the road, would give serious stomach-ache. The antidote is to take a bowl of rice filled with water, and twelve sheets of

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

CHAPTER III

MIAO LEGENDS

Black Miao legends—The Creation—The Flood—The earth repeopled—Hua Miao legend of Flood—Ya-ch'io legend of Flood—Fu-hsi—P'an-ku—Yao and Shuen's Flood.

THE Miao have no written language. This is a very remarkable fact if we bear in mind that the Chinese have cultivated literature for nearly four thousand years, while the Miao have been their neighbours, and some of them near neighbours, for all this length of time. The two races, though often contending, have not always been in arms one against another; there has always been some, and generally a good deal of intercourse between them. Their average intelligence is not equal to that of the Chinese, but some of them are equal to the average Chinese. They are not by any means savages or wild people, and they have unquestionably learned many things from the Chinese, and yet they never learned

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

212 from them the art of writing their own language.

[193] The Miao language, like the Chinese, is syllabic, unencumbered with conjugations or other inflexions, and it would be very easy to represent Miao words by Chinese characters 871 which are not phonetic but ideographic. At the present time there are schools in the Miao villages where Chinese literature is taught. Probably from earliest times there have been some Miao, as there are now, who could read and write Chinese, and yet not one of them, as far as we know, ever attempted to put down their own words in writing. If such an attempt was ever made, it evidently met with no acceptance among the tribesmen, who remain to-day as illiterate as their ancestors in the days of Yao and Shuen.

872 When we opened a school at Panghai some years ago, and offered to teach the scholars to 212 write their own language in the Roman script, the parents would not consent, but wished their children to learn to read and write Chinese. Their way of looking at the matter is not hard to understand. What writing they have to do must be done for them in Chinese. Any Miao 212 who can read and write passably may easily make his living among his neighbours by doing

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

their reading and writing for them. All proclamations and official notifications, all pleas and counter-pleas in law cases have to be written in Chinese. When a Miao headman receives a dispatch from the magistrate, he has to find some one to read it for him and write his reply. All their contracts, mortgages, and deeds of sale or rental are written in Chinese, and not one in a hundred of them when he buys a piece of land is able to read the deed of sale when it is written.

A man once explained to me how it happens that they have no written language. He said that many years ago the Miao were living in the neighbourhood of the Chinese, and the Chinese were too crafty for them, so they determined to move westward and live by themselves. At that time they knew a few characters, but evidently knew very little else. After travelling for many days they came to a vast sheet of water, and, having no boats, were unable to proceed. As some of them stood perplexed at the edge of the water, they noticed some water-spiders moving about on the surface of it, and they said one to another, "If these little things can walk on the water, why cannot we?" Thereupon they tried to walk on the surface of the water, which nearly cost them

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

212 173 their lives. Before they managed to get back again on the bank, they swallowed a great deal of water, and with the water they swallowed all the characters they knew, and have been without characters ever since! This may be regarded as an historical romance with a basis of fact. They did move west away from the Chinese, and the sheet of water was doubtless the Tungting Lake. But are we to gather from it that there was a time when they had some characters, but have since forgotten them?

538 If the Miao have no literature, they have plenty of legends handed down from earlier times. Who composed these legends no one knows; they are taught by the older people to the girls and boys. Many of them are in verse, five syllables to a line, the stanzas being of unequal length, one stanza interrogative and one responsive. These are sung or recited at their festivals by two persons or two groups, generally one group of young men and one group of young women, one group interrogating and the other responding. Among these legends, which I have written down from the dictation of my Heh Miao teacher, is a story of the Creation and a story of the Flood. The story of Creation commences:

10: Graham E-5 (1921-?) 1954 AE5 Miao AE5

846 While the couvade is found among the Hua Miao neighbors
837 to the south,

evidence of this practice has yet been found among the Ch'uan Miao. The Ch'uan Miao, however, have a very strange custom: Certain female relatives of the man are his "guest-wives," and certain male relatives of a woman are her "guest-husbands." Without marriage they are allowed to practice sexual relations, and it is not regarded as wrong. In recent years, owing to Christian influence, there have been endeavors to discontinue this practice.

631 The Ch'uan Miao are not a tribe with a political organization that includes
622 the whole group. There are no tribal rulers, but they have local headmen, called *gū lao* or "old clubs," who sometimes cooperate for the common good. These people are an ethnic group bound together by common language, ideals, and customs and by a strong sense of unity. They are very sociable and mutually helpful.

SOCIAL LIFE AND CEREMONIES

517 Practically the only amusements of Ch'uan Miao women and girls are visiting, attending feasts, marriages, funerals, and other ceremonies, listening to people singing songs and watching the men dance and play the *liu sheng*, going to market, making love, and gossiping. They are supposed to use their spare time for sewing and making hemp thread and yarn and embroideries.

526 Among the more popular amusements of men and boys are hunting, kicking
536 the shuttlecock, and playing "snake protecting her eggs," blindman's buff, sham
273 battle, or dogs chasing wild animals. During the New Year holidays and at
276 weddings "playing lion" is a popular amusement. Both men and women smoke tobacco and drink wine. While the Miao have no theatricals, they often join the throngs and look at Chinese plays being performed in temples or in the open in Chinese towns and cities.

533 Like the other Miao groups in China, the Ch'uan Miao are lovers of music. Except the singing and the responses of go-betweens while making engagements, in contests between men and women, and in the newly established schools and chapels, there is no group singing. There is a kind of band music, but usually all the instruments play the same tune in unison. Generally the *liu sheng* is played by one man who dances, and vocalists sing one at a time while all listen with rapt attention. This singing of stories and songs is one of the principal amusements of the Ch'uan Miao.

The singing may be by either a man or a woman, generally of middle age or older. Nearly all the stories and myths and bits of history of the group have been made into songs and as such are handed down from generation to generation, taught by one singer to another. Some of the singers know only a few songs, but
212 there are some who know and can sing several hundred. It should be emphasized that the Ch'uan Miao have no written language or literature.

584 There is a great deal of love-making among the Ch'uan Miao, who have their share of pretty girls. Marriage is through go-betweens, and the arrangements are made between the older members of the two families, the bride and the groom often not even being consulted. There is a gift from the parents of the groom to those of the bride, and the value of the gift often determines whether the engagement is made.

[12 cont.] After the sacrifice they
796 sometimes carve a pair of wooden images and plant them at the
[532] entrance of their village for protection. (This is the same as the Chinese idea of building a temple for the earth god.) Every year a new pair is added to receive sacrifice. Apart from
[782] this they bludgeon the pigs and bulls to offer to ancestral spirits,
[776] and regard with great awe, all good and evil spirits, such as the
[769] Thunder God, Household God, and Earth God. To them even a
[778] big tree or a strange rock is endowed with divine power. The names of evil spirits are many. If a human being offends a
753 spirit he is liable to become sick, and the only remedy is to ask a kuei-shih or a mi-p'o to the village to perform all kinds of superstitious rites, known colloquially as "spirit affairs." Since
797 the reign of Kwang-hsu [1875-1907] in the Ch'ing Dynasty, foreign Protestant and Catholic missionaries had come to Kweichow to rent houses for dispensing medicine and preaching the gospel. The Miao-I people were attracted by their kind and dignified bearings and many were subsequently converted. These preachers bought property where their congregation was the largest and established schools with teachers instructing the people in the gospel. Today Shih-men-k'an at Wei-ning is the southwest headquarters of the Christian missions. There many Hua Miao become sincere believers [131] and followers. The
[212] missionaries have also introduced a romanized form of Miao language based on the English alphabet, which the Hua Miao learn as the "Miao language."

871 2) Education. The Miao-I in Kweichow have no written language, and therefore there is no education to speak of. In childhood a Miao learns leisurely at home from the adult the simple traditional ways of life. In adolescence he learns outside the home what his natural intellect is capable of, accumulating experiences days and months in an unconscious way without the aid of education. Their knowledge being thus limited, they can have no cultural progress and little improvement in the material things of life. Since the last years of the Ch'ing Dynasty those Miao who lived contiguous to the Chinese had asked the latter to establish schools in their midst. Although the number of Miao reading Chinese was on the increase, the whole system was

[30 cont.]

6. General Living Conditions

511 Due to limited space we cannot discuss all the phases of their living conditions. In sum, the Short-skirt Hê Miao are still passing through a phase of village economy. The necessities of life, except salt which is obtained from the Chinese, are all produced in the village. The area they occupy is quite fertile. Not long ago they produced a great deal of opium though they themselves are rarely addicted to it. They are, however, surrounded on four sides by the Chinese, and an extension of their cultivated acreage is therefore practically impossible. But their population has greatly increased in the course of centuries and in proportion the per family acreage under cultivation has greatly decreased. Although some few of them may be large landowners, the majority of the Hê Miao can maintain only the barest economic subsistence. Their continuous toil all year round yields merely a pittance, barely enough to ward off starvation. This kind of rigid economy [31] [161] together with the prevalence of smallpox increases the rate of mortality in recent years to such an extent that it follows closely the maximum birthrate, and thus manages to bring their population rate to a standstill: more people are being born, but more also are dying.

● [212] They have no written language, their knowledge is limited, and their living standard is far below the standard of modern life. 648 Because of the backwardness of their civilization they are held in contempt by the Chinese. Due to repeated conflicts in the past between the Chinese and the Miao-I, a great deal of misunderstanding, suspicion and prejudice still exists between the two groups. Fortunately, there are no unified spoken language customs and habits among the various Miao-I groups, and so among their many millions of people there is yet no apparent consolidation of a minority group movement to oppose the 000 Chinese. If our government authorities can undertake the development of their educational standards on the one hand and the elimination of misunderstanding and racial prejudices on the

[184 cont.]

796 invoke a prosperous harvest. In the afternoon every family contributes a few dimes for the purchase of vegetables and sends a representative to the party, at which rules and regulations are [685] discussed regarding indemnities for damages to crops. He who [212] can write is asked to list the rules on a piece of white paper to be affixed at the village gate. Then on the top of a high mound near the village they set up a straw mark and let loose a din of firecrackers to announce to villages far and near that this village has already passed its laws so that none may go there to violate them.

769 On this day[A] the number of people making sacrifices before
796 the Earth God temple among the Chung-chia is also large, but in addition each family has to prepare separate glutinous rice dumplings and a chicken for sacrifice to the ancestors. In the afternoon the children would bring dumplings and chicken legs to some nearby river banks to enjoy themselves. Toward evening they would wash their hands and feet in the river before coming home, and this is called "the first wash."

The Seventh Month. The first dragon day of this month is the "new crop festival." On this day all the children of the Hua Miao and Ch'ing Miao [185] wear new clothes. In the morning they would go to the field, each plucking three bunches of grain stalks, which they cook in rice. They also cook a few ears of corn with some blue fish for sacrifice to the ancestors. After the ritual the whole family would sit down to a meal of new rice and
796 corn. The custom of the Chung-chia is similar, except that
[231] after the sacrifice the new rice and corn are first fed to the dog
[773] of the house before they are eaten by men. According to their tradition, it is said that at the time of creation there was no rice in the world, and that a dog brought the seed from heaven for men to plant. It was only then that people had rice for food. So on the "new crop day" each year rice is first fed to the dog to show that his benefaction has not been forgotten. Among the Chung-chia there is another superstition: from the "new crop day" to the time of the autumn harvest no one in the house, old or young, may sit on the doorsill so as to avoid misfortune.

[A] [i.e., the sixth day of the sixth month.--Analyst]

Miao AE5 Mi
Hopitable people, the Meo of Thanh Hoa have remained timid 157
and extremely superstitious. They can neither read nor write, they 3120
stammer out the Thai language for their commercial transactions, and
only their leader knows Annamese at all well. They all fled frightened
into the rẫy when I wanted to photograph them before the door of their
house. They used to live on the calcareous Mộc plateau which stretches Mi
out of the frontier chain of North Thanh Hoá beyond the Mai Châu gorge 167
in the province of So'n La. Their leader told me that he was born at
Chiềng Ly (?), three days' march from the market of Su Yut (2). They

2. On the Black River.

did not enter the province all at once, but by groups between 1900 and 1905. Some of the first-comers have already emigrated southwest into Hua Phan and the mountains surrounding M. Poun, Xiềng Mène and Sam Teu, and they will all probably end up by moving in this direction. Coming down Phú Nghi through M. Pung, I encountered several abandoned Mèo houses, entanglements of bamboo now invaded by brush, where a pipe still brought in a trickle of /236/ clear water, and where the decortication mill, too heavy for a distant exodus, still lay on the ground. Neither do the Mèo hesitate to leave their ancestors' tombs on these sheer slopes, little barricaded buttes on which they have placed tiny, derisory effigies -- bottles of brandy, bamboo pails and wooden spoons. The Mèo leader, who had only been settled three years in the house where he received me, already found that his rẫy were too far off and talked of leaving soon.

Indeed, there is nothing to induce the Mèo to settle permanently in these western cantons of Thanh Hoá. Any kind of irrigated crop is impossible on the narrow hills which taper off into sheer slopes, and even the lower edges of their rẫy strike those of the Thai coming up from the valleys. No doubt they appear as implacable destroyers of the forest, but it is the only way they can live (1).

1. Moreover, they are not responsible for the vast extents of thatch grass which, striped with black at the end of the dry season by the paths of fires, cover the sides of Phú Nghi. These patches are the result of a comparatively early deforestation which the Thai themselves impute to their ancestors.

[151 cont.]

157 609 the stranger who comes to visit him and who is completely safe under his roof.

The "Méo" women are gay, mirthful, only slightly shy, especially when their confidence has been gained. (One may see in photo 128, Plate 43, a European woman in the midst of a group of "Méotes," who are showing a sometimes indiscreet curiosity regarding all that has to do with the details of costume and of coiffure of strangers from the Occident.)

562 The condition of the "Méo" women is rather hard. They share in the most difficult labor.

836 The young women are not distinguished by an excess of virtue, but this fact is considered of little importance by the "Méo."

526 The young boys and the young men greatly honor exercises of skill and strength and often compete with one another in carrying heavy burdens or in racing over the mountains.

[152] The various dialects used by the "Méo" are monosyllabic. 193 As among the "Man-ta-pan" the qualifying word is placed before the noun, the subject before the verb, the direct object after the indirect.

197 It is likely that in their country of origin each "Méo" tribe used a special dialect. Among the tribes settled in Tonkin, who are very much mixed together, the dialects, which are not fixed by any writing, seem to blend together by regions and to be used in each of these regions by all the "Méo" tribes who dwell there.

[198] Almost all the "Méo" use the "kouan-hoa" as the language of commerce. Literate persons are very rare. Those who know a few 212 characters pronounce them in the Chinese fashion. The "Méo" are [871] beginning to send their children to the schools that are being conducted in our frontier posts located at the high altitudes. For their [648] dealings with the authorities and for writing their rare letters, they have recourse to the help of a literate Chinese.

539 The "Méo" have no written literature, but they know narra- tives, prayers, and some songs, which they sing in a monotonous, [533] sad tone. They show little imagination, much simplicity and sometimes even triviality, for they particularly extol the material joys of life, of the table, and of love, the sole pleasures of a race whose

/165 cont./

326 776 spirits of the smithy, the chief spirit, dă lŭ pán, which literally means "to know great fire," and his two assistant spirits, lŭ lŭ pan and san lu pan, and asks these three spirits to help him and to see to it that the iron neither cracks nor becomes overheated. Da lu pan, the chief spirit of the smithy spirits, also taught the Meau /166/ other useful things, especially technical skills. These spirits of the smithy are of the male sex. The smiths [782] make sacrifices to them on the altar in their houses and believe that they actually live there. Before the Meau begins his work at the forge, he lights an incense candle for each of the three spirits, that is, three candles altogether, and asks dă lŭ pán and his two assistant spirits to follow him to the smithy. After that it is believed that the three spirits actually accompany the smith to the workshop and return to the dwelling after the work is done. No explanation could be given when I objected that there must be vast numbers of such spirits, since there are many Meau smiths and dă lŭ pán with his two assistant spirits lives in the house of every one of them.

756 776 [782] The teacher-spirit of the medicine man is called yŭ wăn sŭ fŭ. The curer makes offerings to him, with whom no assistant spirits are associated, on the altar which he has erected in his house, before he begins to treat a sick person. Two incense candles are lighted for this sacrificial act.

The shamans, too, follow a teacher-spirit, kŏ nŏ kŏ tsŭ. They are also helped by three pairs of assistant spirits: tă fŭ yé, lŭ fŭ yé, and săn fŭ yé.

776 [782] [212] Other good spirits live in the clouds. Human beings do not know how many of them, who are called sĕn šĕn, there are. In one Meau village I met a woman who was convinced that she had the special good-will of these cloud spirits, for which reason she had erected in her house a special altar for them, on which she regularly offered sacrifices to the sĕn šĕn. This woman believed that the cloud spirits had taught her to write! How easy it was to determine that she had seen Chinese characters among itinerant Haw traders. Upon my request she scribbled on paper fanciful characters, whose meaning, of course, she was unable to explain to me.

AKha A04
Miao AE5

/448 cont./

A M 114 197 Recapitulating, it must be stated that neither the language of the Meau or that of the Akha has been investigated scientifically. An urgent task for the linguistics of Farther India is to concern itself with the basic problems involved.

/449/

Chapter 29

Writing

M 114 ●212 A [212] Whereas there is no information concerning any writing of the Akha, and the Akha groups studied by me had no letters at all, the information available concerning the writing of the Meau is rather contradictory.

Lajonquière (1), Abadie (2), and Dhuraratsadorn (3)

1. II, p. 321.

2. Page 151.

3. Page 171.

regard the Meau as complete illiterates. It is said that there are only very few Meau who know a few and at that Chinese characters, which they pronounce with Chinese phonetics. It is reported of other Meau in China that they write and speak Chinese (4).

M [191]

4. Ch Hch'kfsch, Vol. II, Ch. 10, p. 42.

M [175] In any case, these authors say nothing about the Meau having a writing of their own. In contrast to this, Seidenfaden (5)

5. II, p. 195.

/449 cont./

114 mentions that Vicomte D'Ollone, on the basis of his voyages
212 of exploration through unknown areas of China in the years
[175] 1906 to 1909, confirmed that the Meau not only had writing, but also written traditions. A writing peculiar to the Meau is also mentioned by another party (6), but these very general

6. Nan-chao, pp. 187 ff.

[173] remarks could not be verified. Other authors report that the Meau, according to their oral traditions, had had writing, to be sure, but had lost it. Such a tradition was not known to the Meau in Thailand visited by me. For the time being, I regard solely the statements of the older authors about the occasional use of Chinese characters as probable; the publications of D'Ollone were not available to me up to the time of publication of the present work.

/450/

Chapter 30

Statistical and Demographic Data and Differences between the Various Meau and Akha Tribes

161 The history of the Meau shows that they were driven
175 out of their original homeland and in places were completely
648 destroyed. To be sure, this destruction was primarily an ethnic and not a biological death. Thus, it is certain that the southern Chinese have absorbed a considerable amount of Meau blood. In this case, however, the Meau have disappeared as an ethnic unit, so that their descendants do not in any way differ culturally from the Chinese.

161 Wherever the Meau were not destroyed by violent measures on the part of their neighbors, however, they have increased greatly and quickly, although, to be sure, epidemics and famines occasionally interrupted this rapid increase in population. At any rate the large number of offspring (an
[163] average of seven children per family in my area of work) and
[842]

/512 cont./

648 place the same author (2) mentions: "If a few Meau in Pakha

2. II, p. 318.

tend to the graves and decorate them on festive days, this is an imitation of Chinese customs." Von Eickstedt (3), too, reports

3. Manuscript for the Buschan Festschrift, p. 3.

on the methods of peaceful penetration used by the Chinese when they could not reach their goal by force.

In the Yü Chu-luan there is a report of a Meau tribe whose members "consider themselves Chinese." A /513/ Chinese source (Ch Hch-'kfsch (1)) writes of the Han Meau that

1. II, Ch. 8, p. 16.

they marry Chinese and are strongly Sinicized, and the same source designates the Sung-Chia Meau as "descendants of Chinese who intermarried with natives" (2).

2. II, Ch. 10, pp. 42 ff.

Especially interesting and a perfect example of the fact that the Chinese carry out a successful Sinicization policy even in foreign countries is the observation that Lajonquière (3) made

3. II, p. 314.

on this in Indochina, in regions that are under the administration of the French colonial office: "A short time ago, some Meau chiefs of the Dongvan region are said to have founded schools. [212] As far as we are concerned, we have never met a Meau who was able to write, and we have always heard concerning them that they do not study since not even one letter of the alphabet can ever enter their heads. They therefore have the custom, in

Miao AE5
Burma AP1

M 648 [212] /513 cont./ groups of some significance, of keeping a Chinese skilled at writing, who, as secretary, maintains contact with the administration." Abadie (4) confirms this observation.

4. Page 152.

Thus, the Chinese demonstrate the effort either to destroy the foreign peoples of lower culture under their domination, in order to gain possession of the living spaces settled by the mountain peoples, or to make them economically dependent, in order to obtain cheap labor, or to assimilate them. In no case are methods to preserve foreign nationalities put into effect. That the Chinese have had success with their procedures is shown by the disappearance of the mountain peoples in large areas of North and Southwest China which were formerly their preferred habitation areas (see the chapter, "History").

2. The Conditions in Burma

B 563 One part of the mountain peoples pushed out of China immigrated to Burma via Yunnan. Here the uninhabited heights could be settled with relatively little disturbance, since the ruling people, the Schan /Shan/, lived in the valleys. Thus the mountain peoples who immigrated were nominally under the princes of the Schan, but otherwise were completely independent. Even when Burma came under British domination, no difficulties arose. Since the rule of the Schan princes /514/ from then on was in name only, the will of the British colonial officials prevailed. These were all experienced men, usually army officers who had transferred to the colonial service. It was very disadvantageous for the peoples under them, however, that these officials were changed too often and because of that were almost never in a position to learn the language, let alone to study the practices and customs of the mountain peoples. In spite of these decidedly unfavorable factors, however, the administrative results in Burma were not unfavorable from the standpoint of the mountain peoples.